

## **DEEP PRINCIPLES OF JUSTICE GROUNDING IN LIFE-VALUE MEANING**

**John McMurtry**

*Department of Philosophy, University of Guelph, Guelph N1G 2W1, Canada*

**Keywords:** benefits and burdens, bloodline, capital, career plan, children/youth, classes, capitalism, civilization, classical justice, contract, dharma, difference principle, dominion and servitude, duty, equality, from each according to his ability/to each according to his needs, false justice, five relations, (in)justice, life coherence principle, life ground, life plan, life-value, Locke's provisos, modern justice, money sequence, morality, needs, primary goods, Pareto principle, private property, rights and obligations, ruling value syntax, slavery, trickle-down theory

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### **Summary**

This analysis defines and explains the ultimately regulating principles of justice theory over 2500 years East and West, critically focusing on leading modern and contemporary philosophies of justice in developing a life-coherent understanding of what each is due across cultures.

#### **10.1. Recovering the World's Lost Life-Value Bearings**

The major cognitive problem of contemporary civilization is, as we have seen, the failure to understand the common life-ground beneath selves and money sequences. At the most general level, the myriad partial perspectives within which global market culture is confined resemble the blind men of ancient Vedic lore. None can recognize the whole elephant of which each can feel only a part. One feels a thick snake-like being, another feels a sharp horn, another a tree trunk, and so on. The unified reality

cannot be seen.

Today the elephant that cannot be seen is the money-sequence rule system joined across the individuals and cultures of the world. Its inner logic of justice is by rights and duties of money demand possession, exchange and growth. Wars are fought to universalize it, people rise and fall by success or failure in serving its rule system, and ‘necessary sacrifices’ propitiate its ‘iron laws’. While no-one denies this ‘global market system’, its status as a system of morality and justice is generally unexamined in philosophy. As we will continue to find in the analysis ahead, mainstream moral and political thought blinker it out, while economic science presupposes its prescriptions as akin to laws of physics.

### **10.1.1. System-Deciding Choice Space: The Life-Value Plane We Need to Reclaim**

Although they remain generally unexamined, society’s actually regulating principles of morality and justice are the deciders of society as a self-organizing life system. They are *generalized instituted decisions with stakes of better or worse life for all they regulate* - humanity’s ultimate choice space, but normally presupposed as givens.

As explained in Section 9.10.2, the social subject of the rules by which we live has been abdicated to a money-sequence system of dictates conceived as “economic laws”. By this conception, the choice space of deciding the rules by which we ought to live is denied even to exist.

Yet we also know from prior analysis that where social rules are *not* consciously steered by common life interests, they are life-destructive - from rituals of child mutilation and malnourishment amidst plenty to the natural environment as industrial looting basin and sink. When social ordering *is* life coherent, in contrast, its rule system protects common life interests and is binding on all - from universal obligations of child care and social programs for the deprived to enforced environmental laws and free wildlife spaces. Such social ordering follows the life-coherence principle proposed by life-value onto-axiology, but this life-grounded understanding is not yet recognized in the reigning philosophical traditions.

Around and between these poles, social rules and norms prove invalid or valid in fact by life-value standards of judgment. Yet while ruling value systems are the primary frames of all of society’s rules and norms, they are seldom examined *as* moral or justice systems. Rather each is presupposed by those living within it as a silent first premise of acceptable discussion. Or utopian schemes are fabricated which bracket out the reigning order a-priori, as we see ahead. Questions do not arise within received philosophy as to the rightness of the ruling system of justice itself - even if, for example, 1% of the population controls over 90% of society’s wealth and seeks by the system’s rules to further maximize its private enrichment whatever the deprivations of the majority of their society. As we will see, a standard position in philosophy as well as the wider world is that such a situation benefits the least well off by trickle-down wealth creation. On the other hand, those who repudiate this ruling system may be attacked as heretics were once pursued for blasphemy. Very little work in contemporary philosophy, or ever, has raised this issue itself, the justice or morality of the ruling order.

The social rule system by which we live, what we ultimately *are* as a society, may most of all need inquiry into its morality and justice, but it is rarely examined as a unified value system. Although the given system is typically assumed as regulating for the common good better than any possible alternative, this is an assumption which cannot bear life-value scrutiny, as we have seen. So what are the theories of justice which stand out over human history and today? Can we discern any underlying pattern to understand them more clearly across differences and cultures? And can we in the light of life-value analysis identify in principle exactly where they go wrong and how their blind-spots may be overcome?

## 10.2. Marx and the Missing Life-Coherence Principle

While philosophers have discussed *in abstracto* what a just social order means since Plato's great classic *The Republic*, they have revealingly done so by ideal constructions not connected to the surrounding social order – that is, until Karl Marx almost 2500 years after Plato. He certainly called the ruling system into question, but was barred from academic appointment and his ideas have been widely distorted almost out of recognition. To be uncontroversially brief, Marx proposed a worker-run communist society once industrialization had developed the means of production to a level where private appropriation of profit was less productive than social ownership, and, at this point, he claimed, it must be “inevitably” revolutionized to serve human development instead.

The problem, as we have seen in prior chapters, was that the *master equation of productive force advance to human development* - an underlying equation which Marx shared with mainstream economics - was not critically examined. Rather more productivity was the ultimate value imperative with the needs and capacities it was meant to serve not spelled out to ensure that technological-industrial development served them, as opposed to subjugating them to its internal dictates (e.g., by mass assembly-line method and technological substitution for Nature). This issue was covered in general by Section 5.19.

### 10.2.1. Life Coherence Principle Missing on All Levels

While Marx's ultimate ideal is famously “from each according to his ability, to each according to his needs”, there have been three major problems with his inherited principle.

(1) “Needs” themselves have remained without criterion or definition. Thus damaging habits conceived as needs may qualify as benefits, leading to disabling consequences and disputes.

(2) The “ability” expected from each is not grounded in human life capacities. Thus dehumanizing use of abilities can be obliged, allowing for industrial subjugation, *inter alia*;

(3) There is no principled linkage between the needs provided for (benefits) and the abilities given (duties) to ensure system life coherence. Thus the principal issue of social

justice is missing, as well as defined criteria of its burden-benefit sides.

In short, the life coherence principle – consistency with human and ecological life requirements - has not been satisfied on the three most fundamental levels. These are not merely academic matters. Marx in fact affirmed ‘need’ growth with no limit (e.g., cigarettes and mansions for all if that was the norm), and he uncritically assumed that the productive development conditioning these ‘needs’ was itself the inexorable determiner of humanity’s social and historical advance. Governing life-value standards were nowhere defined, and in any case were trumped by Marx’s productive-force determinism. Human subjugation by technological growth and its system demands was not conceived as an issue, but only the issue of class control. The life coherence principle of social organization of benefits and burdens was not conceived as system regulator. Principles of justice themselves were dissolved into the state superstructure and “the ruling ideas of the ruling class”.

### **10.2.2. Productive Force Development as Determiner Trumps Morality and Justice**

In the heat of revolutionary creation, Marx assumed that all would fit inevitably together in the end, led by what he saw as humanity’s productive *telos*. In this respect, he provided peerless scientific comprehension. As opposed to slaveholders and idealists’ exploring the mind’s structure and the world as eternal designs, he became so suspicious of any ideal not promoting the proletarian-materialist revolution which he envisaged that he disregarded and disdained them.

Yet why would justice and morality *not* be Marx’s greatest allies in his ultimate project of human emancipation? The brief answer is that Marx thought that their transformation was as inevitable as the transmutations of Nature: one could only hasten the emergence of what was as certain to occur. More than a century later, we may more easily see that neither morality nor justice are ensured by productive force development, nor by change of class rule. Life may, on the contrary, be diabolically sacrificed to system demands unless accountable to deeper structural regulation by life-coherent standards.

### **10.3. Back to the Beginning: The Invisible Realms of No Justice**

The key and canonical idea of *justice* itself from Plato and Aristotle on – not to mention in the religions of Judaism and Islam - is “*to every man his due*”. The masculine pronoun reveals the masculine bias of the ages, but this bias is corrected by saying, “to every human being what is due”. Such a phrase is not current, but it re-sets comprehension towards taking into account the majority of human beings long ignored by theories of justice – slaves, hired workers and women until workers’ and women’s suffrage in the last 175 years, and still today children and young people who remain with no place in known theories of justice. Under law, they are classified as the legal “possessions” of their parents.

We may identify here an underlying pattern - *the a-priori erasure of rights and justice for those persons who are not property owners but possessed by others as a form of property*. It is only by moving to these underlying, prior rights of private property that we are able to see this silent line of *non-justice* for those who are under the private

possession of another – the dark side of justice and rights which is normally kept out of view. Private property by definition grants the proprietor the right to direct and use its contents and exclude all others from doing so, including the possessed life of people and natural beings unless legally enforced limits are prescribed to this possession.

A society's rule system decides this, and it evolves to objectively higher levels the more human and life conditions are coherently protected in transgenerational development. One cannot thus now legally own other human beings as slaves, although for most history across continents the privileged could and did. One cannot either legally own a woman as chattel without consent and alienate her as one chooses, although this right still continues in some cultures today. One cannot legally destroy or pollute all forms of life and life conditions in privately owned Nature, but these are now understood as requiring protection. One cannot beat one's children or starve them under criminal law in industrialized countries, but the right of life and death over one's children, servants and wives prevailed from biblical ages to effectively many countries today.

### **10.3.1. The Progress of Civilization and Its Retarding Limits**

In short, we have a very mixed picture of justice and rights for human beings (and other life), and it continues into the present – but with a *rising line of human and non-human life which is protected by evolving social rule systems*.

Limits on the use of property in life marks the progressive pattern of civilization, but such limits are usually fought tooth and nail by proprietors of slaves, women, children, natural life and, still sweepingly today across the world, bought labor. Herein lies the unseen moving line of civilization's advances *and* retardation. Yet this very line of humanity's moral advance and continuous opposition to it is invisible in most philosophy of justice until limits have become instituted led by thinkers outside the accepted mainstream. While such limits advance towards non-slavery in people and equal rights for women in developed and socialist societies, they remain retarded in corporate use of natural life supports systems, and have regressed with bought labor. Human labor rights do not exist in transnational trade law since 1988, the year of passage of the North American Free Trade Agreement (NAFTA), which has been the global prototype of an historical reversal of these life-protective rights since.

Throughout this process of reversal, however, the ideal of "*equality of rights*" has been near-pervasively proclaimed, while the concept of "equality" has been a lead issue of debate among philosophers in central institutions and journals. Yet as we will soon see, "equality" is a chameleon concept which admits of vast inequalities in its name.

### **10.3.2. Life-Value Onto-Axiology: Justice for All that Lives**

While non-human and pre-adult human life as well as, more strikingly, human labor have no place in any known general theory of justice, they are necessarily included along with the young and women within a *life-value* framework. For life-value onto-axiology, that is, justice is a concept which includes all that lives so far as it acts and feels, with correspondingly more life-value as it bears thinking consciousness beyond immediate identity with the body.

Before we move to justice and rights for human beings, however, the central issue of this chapter, we may briefly summarize life value onto-axiology on *justice for animals* by two principles explained in prior chapters, which sharply contrast with their normal exclusion in received theories of justice. For life-value onto-axiology, as we have seen:

- i. there are no rights or justice for animals *in Nature* whose ecosystems regulate numbers, biodiversity and food supplies by predation and food cycles which human beings develop beyond by rule-making to protect life;
- ii. human relations with other animals follow the principles of *life-value ecology* in which species reproduction and biodiverse flourishing are protected and enabled as *justice to Nature*;
- iii. human relations with *livestock and domestic animals* conform to the live-value principle of allowing their life-capacity ranges to be expressed consistent with non-harm to other life.

These principles constitute “the just treatment of animals”, and are explained *inter alia* in Sections 8.1.1, 8.2.3, 8.6 and 8.7.3.1. The remainder of this chapter is concerned solely with justice for organic human beings.

#### **10.4. Who Deserves Justice? The Inner Logic of Received Doctrines.**

While the unifying idea of justice as “*rendering to each his due*” holds across theories and times, it admits of many opposing variations. *What* is due to each has been the primary question posed by philosophy, but, as we have just seen in Section 10.2, *who* is entitled to justice is an even more basic question which is assumed away in various ways. Modern philosophy’s underlying defining principle of who deserves justice is unexamined. Yet it assumes exclusions which are quite breathtaking in substance and scope. In its modernly dominant ‘social contract’ form, it implicitly rules out all life on the planet *except what can rationally agree to contractual terms*. That is, this “social contract” tradition which has reigned over the philosophy of justice for over 400 years from Thomas Hobbes, John Locke and Jean-Jacques Rousseau always *presupposes* agreement to a contract as the basis of justice in terms of which all its terms are decided.

We may observe here the external world of market contract operating pure type as the silent ruling paradigm – a presupposed model that rules out all those who do not think or agree in these terms, such as indigenous peoples and the young, and others we will see. This sweeping principle of *exclusion from justice* is seldom explicit in modern philosophy, but it is a methodological assumption to which all established forms of philosophy of justice still conform. In law, contractual relation is the silent ultimate logic of modern justice with no life-value meaning.

##### **10.4.1. Who Is and Is Not Seen: The Standard Biases of Justice Doctrines and Processes**

Until contemporary times, there have been silent requirements to qualify for justice which have been assumed since the ancients although they exclude the vast majority of human beings as well as other life forms. They reveal the ruling tendency to confine justice to a special group of ascendant power. They deserve a formal listing to move beyond the implicit assumptions which have variously governed civilizations over 300

years as what we might call *false justice* because of its *partial and sectarian nature*. To be counted as one who deserves to “receive one’s due” whatever that might be, the unstated qualifications have been:

- (1) being *human*
- (2) being *adult*
- (3) being *male*
- (4) being a *citizen*
- (5) being a *property holder*.
- (6) being or representing a *corporate person* rather than the human labor it buys.

These discriminatory selectors have been preponderantly preconscious and unexamined over 2500 years with major turning points occurring over centuries through universal suffrage overcoming limits (3) and (5): that is, adult males who did not own property and more recently, adult females. *Non-citizens* thus fall through the cracks over millennia, not only slaves, but refugees and all others within a society not recognized as citizens (the adult majority, for example, in classical Greece and Rome). As with all the qualifications of (1) to (5), those not covered have remained *invisible* to justice doctrines.

There are many manifestations of this unrecognized structural blindness of theories and institutions of justice. For further example, in traditional law those under 21 or 16 were classified as legal “infants” - literally, “unable to speak”. In contemporary law, more deeply and more invisibly to leading doctrines of justice, the civil rights we hold dear do not protect the majority of people in their active life-hours because these are purchased as the commodity of “labor” and are the private property of employers subject to master-servant or management rights – essentially over everything but the contracted wages themselves, if these are in fact contracted. Thus, for example, “management rights” rule out free speech, free assembly, electoral accountability and so on during all paid-for hours in or out of formal contracts.

While employees are thus excluded from democratic rights and justice in these fundamental ways, the “corporate persons” employing them are, ironically, the principal litigants for civil-rights protections against government regulations with teams of lawyers and financial powers to ensure their rights of freedom of speech, assembly, and so on which their own employees lack. Indeed the U.S. Supreme Court overturned a law requiring labelling of human consumer products containing bovine growth hormones as violating the corporation’s “right not to speak” (*International Foods v Amestoy*, 1996). This lop-sided design of “rights and justice” and “equality before the law” within which most people’s lives are substantially excluded from both seems a very profound and transparent *injustice*. Yet for mainstream philosophical literatures on rights and justice, the issue is unexposed.

#### **10.4.2. The Ruling Value Syntax behind the Justice and Rights of Globalization**

Rights of justice for the tens of millions of “stateless persons” driven from their lands by wars and conflicts as well as poor children everywhere fall beneath even the rights of bought labor, which *may* have independent unions representing it or legal protections of society which are enforced (e.g., on safety of working conditions). Rights for poor

children and stateless people do not in general exist. With little or no money demand – the real right in this system – human beings have few life protections at all. Even the vast majority of workers have no rights to living wages, safe working conditions, or unions to win these protections. Workers are a “factor of production” to be bought in the market and managed at the lowest price possible as other commodities - with, for example, unions in the world’s richest nation, the United States, protecting fewer than 10% of private employees.

What justice or equality can remain? one might ask. The answer is: All are equal as citizens able to vote and speak freely and in their rights to become employers or employees, and all have the same right of money to buy and to consume products of their choice. We may observe throughout the ruling value syntax at work here whose essential principle is entitlement of private money demand and sequences to have and become more in market exchanges: whose international form, in turn, is free flows of capital and commodities across borders.

#### **10.4.3. From Justice to Labor to Justice for Children**

Children under parental or *in parentis* care are legally recognized as entitled to a kind of justice or due (e.g., life support by their guardians and protection against their sexual abuse), but *not* to self-determination or voice in where they live, what they eat, what they do, how they are educated, and so on. While animals led children in recognized legal rights until the last quarter of the last century, children today are widely protected against deprivational abuse by their possessors, but *not* by the system in which they live - whose employers may disemploy and underpay family breadwinners however this deprives their children. Revealingly, child poverty rates have not decreased, but increased in correspondence to trade and profits over the last 30 years in developed countries themselves.

Justice for human life, in short, continues to be honoured more in the exclusions than the protections. It remains true that “justice” has a deep and resonant ring of moral meaning, as it should. Yet Chief Justices attend only to what is already before the courts; Ministries of Justice focus on punishments of offenders and enforcement of private-property law; and philosophies of justice do not normally examine any of the biases of “false justice” identified above.

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Great Law of Peace of the Longhouse Peoples. Akwesasne:: White Roots of Peace, 1971. [Fire councils open with poetic tribute to life support systems as ultimate ground of the lives of all “expressing gratitude to the earth where men dwell, to the streams of water - - the maize and fruits - - to the animals that serve as food - - to the great winds - - and to the sun”.]

Hanfling, Oswald ed. (1987), *Life and Meaning*, 254pp. Oxford:: Blackwell. [An excellent reader in onto-ethics featuring keynote selections from eminent ancient, modern and contemporary authors on the meaning of life from a wide spectrum of positions.]

Hegel, G.W.F. (1956), trans. J. Sibree, *Lectures on the Philosophy of History*, 457 pp. New York:: Dover. [With his *Philosophy of Right*, this work discloses Hegel’s understanding of the individual as not a separate atomic self, as in the modern liberal tradition, but embedded in the institutional life of his society as ultimately an expression of it – of enormous influence on Marx and Marcuse and much contemporary

communitarianism.]

Heidegger, M. (1996), *Being and Time*, 487 pp. Albany N.Y.: State. [ This is Heidegger's magnum opus crystallizing his study of philosophy from the pre-Socratics and pioneering contemporary existential phenomenology, featuring the elusive idea of Being (*Sein*) as the forgotten ground of philosophy, the struggle of individual being against the "they-self" (*das Man*), and the "being towards death" that sets the defining issue for the individual (*Dasein*).

Hobbes, Thomas (1651/1958), *The Leviathan. Parts One and Two*, 299 pp. New York.: Liberal Arts Press. [The first modern classic of political philosophy and the nature of justice arguing on a mechanistic basis that men are matter in motion moved by appetites and aversion whose generation of interminable conflicts and war requires an absolute sovereign to impose peace.]

Honderich, T. (1995), *The Oxford Companion to Philosophy*, 1009 pp. Oxford.: Oxford University Press. [A comprehensive dictionary of philosophy by experts in the field with useful bibliographies and philosophical maps.]

Hume, David (1960/1888), *A Treatise of Human Nature*, 709pp. Oxford.: Clarendon Press [This is Hume's classic study in which a turning point in philosophy towards what is now called "instrumental reason" characterizing the relation of reason to the passions as the opposite to the classical conception - as "slave of the passions - - to serve and obey them" (2.3.3.4).]:: the philosophical precursor of market rationality.

Hume, David, (electronic), *The Complete Works and Correspondence of David Hume* [The complete written corpus of the widely conceived leading philosopher of the English-speaking world includes his *Enquiry Concerning the Principles of Morals*, where he argues that advocacy of "the equality of property" is a "crime deserving of the severest punishment" because it would "destroy all subordination".]

Jonas, Hans (1966), *The Phenomenon of Life:: Towards a Philosophical Biology*. 303pp. New York.: Harper and Row. [A rich phenomenological study of outlooks on life and the human condition which is insightful on the modern alienation between the natural organic world as lifeless mechanism (*res extensa*).

Jablonka, E. and Lamb, M. (2005), *Evolution in Four Dimensions*, 472 pp. Cambridge Mass.: Bradford Books/MIT Press.[This book importantly argues against a received one-way dogma that evolution is a developmental system in which not only genes but heritable variations play a role in evolution through epigenetic, behavioral, and symbolic processes which can modify DNA sequences themselves by selecting which genes switch on and off.]

Kant, I. (1992) *Cambridge Edition of the Works of Immanuel Kant*, 15 vols. Cambridge.: Cambridge University Press. [Includes all Kant's work, but *Groundwork of the Metaphysic of Morals* (148pp) defines Kant's signature concepts of the "categorical imperative" ("act only in such a way as make the maxim of your action a universal law") and "the kingdom of ends" (never treat another as simply a means, but always *also* at the same time as an end").]

Kropotkin, P. (1955), *Mutual Aid:: A Factor of Evolution*, 362 pp. Boston.: Extending Horizons Books. [This is a classical argument for cooperation as a factor of evolution as distinguished from Darwinian competitive struggle alone, providing a wealth of data of pre-capitalist cooperative social formations.]

Laing, R.D. (1972), *The Politics of the Family*, 92 pp. Toronto.: Anansi under auspices of Massey Lectures. [Explains how validating and invalidating attributions within a "family drama" can wreak injustice by distorting the development of human personality by the "mapping" of family roles across generations.]

Lane, R.E. (2000), *The loss of happiness in market democracies*, 465 pp. New Haven, CT.: Yale University Press.[This empirical study shows that rising income and growth negatively correlate with reported happiness after a line of sufficiency is exceeded.]

Locke, John (1690/1950), *The Second Treatise on Government*, 139 pp. New York.: Liberal Arts Press. [This is the founding classic of the modern philosophy of justice.]

MacIntyre, A.(1981), *After Virtue*. 271 pp. London.: Duckworth. [This is a definitive contemporary work of "virtue" and "communitarian" ethics" in which, he argues, the dominant model of self-maximizing

rationality to find the good is refuted by its failure to distinguish between “internal and external goods” and inability to recognize the development of “practices” and “excellences” the core human good consists in.]

Manno, J.P. (2000), *Privileged Goods:: Commoditization and Its Impact on Environment and Society*, 252 pp. London:: Lewis Publishers.[This is a definitive documentation by expert witness of the devastating effects of the commodity measure of efficiency on ecological systems.]

Marcuse, H. (1956), *Eros and Civilization*, 209 pp. Boston:: Beacon Press [This is an original philosophical synthesis of Marxian and Freudian thought moving beyond Freud’s reality principle of necessary repression to affirmation of “the life instinct”]

Marcuse, H (1964), *One-Dimensional Man*, 260pp.Boston:: Beacon Press [Marcuse critiques capitalist society as a reduction of human life to a totalizing consumer-management culture].

Marx, Karl and Engels, F. (1975- ), *Collected Works of Marx and Engels*, 44 vols. (ed. R. Dixon et al). New York:: International Publishers [Marx’s complete works exhibit which an underlying conflictedness between concern for social justice and rejection of the very categories of morality and justice as merely ideological concealments of class rule.]

McMurtry, J. (1978), *The Structure of Marx’s World-View*. 278 pp. Princeton:: Princeton University Press. [This work defines an ultimately regulating inner logic of Marx’s philosophy and science across domains and periods, explaining his undergirding concept of human nature and his belief in its realization by social productive force development.]

McMurtry, J., (1979) “How to tell the Left from the Right”, *Canadian Journal of Philosophy* **IX** (3), 387-411. [This study moves underneath the phenomena of ‘left’ and ‘right’ as primary naming categories of ethico-political opposition to the unexamined principles governing their value-stand meanings since the ancients.]

McMurtry, J. (1981) “Is There a Marxian Personal Morality?”, *Canadian Journal of Philosophy*, Supplement VII, 171-9. [This analysis seeks to deduce a substantive individual ethic from the work of Karl Marx in the light of the methodological barriers against such a project.]

McMurtry, J. (1984), “Fascism and Neo-Conservatism:: Is There a Difference?”, *Praxis International* **4** (1), 86-102. [A systematic comparison of their regulating principles of doctrine.]

McMurtry J. (1986) “The Argumentum Ad Adversarium”, *Informal Logic*, VIII.1, 27-36. [Explains the underlying logical disorder of switching the issue to an accepted enemy or adversary of the community addressed.]

McMurtry, J. (1988) “The Unspeakable:: Understanding the System of Fallacy of the Media”, *Informal Logic*, 41::3,133-50. [This analysis sets out the general regulating framework of the “ruling value syntax” as a system of rules selecting against whatever invalidates the presupposed ruling order of control over society’s means of existence, and for whatever validates it.]

McMurtry, J. (1989), *Understanding War*, 90 pp. Toronto:: Science for Peace [A concise philosophical overview demonstrating the locked choice-spaces of the military paradigm of war across cultures and times, and explaining the rational alternative of warring for rather than against life security.]

McMurtry, J.(1998), *Unequal Freedoms:: The Global Market As An Ethical System*, 372 pp. Toronto and Westport CT:: Garamond/University of Toronto Press and Kumarian Press.[This work is a systematic critique of the unexamined ethical assumptions of classical, neoclassical and contemporary ethical and political theory and policy as determined by an unexamined ruling value system.]

McMurtry, J. (2000), “Caging the Poor:: The Case Against the Prison System” in W.G. West and R. Morris (eds), *The Case for Prison Abolition*, pp. 167-87. Toronto:: Canadian Scholars Press.[This article explains how the modern prison regime is structured to achieve the total defeat of the legally disobedient by systematic deprivation of their human properties.]

McMurtry, J. (1999/2002), *The Cancer Stage of Capitalism*, 312 pp. London and Tokyo:: Pluto and Springer Press. [This work explains how ruling value systems since the ancients may be life-blind and yet presupposed by the leading critical philosophers of the period, spelling out this pattern in the money-value sequences of late capitalism as a carcinogenic system at the social level of life organization.]

McMurtry, J. (2002), *Value Wars:: The Global Market versus the Life Economy*, 262pp. London:: Pluto Press [This volume explains and tracks the underlying epochal principles of opposing value-systems in the 'new world order', with defining constitutional regulators for life-coherent global rules and standards.]

Mill, John Stuart (1963-91), *Collected Works*, 33 vols. Toronto:: University of Toronto Press. [These volumes contain the works cited in this essay, *On Liberty* and *On Utilitarianism*, from which an implicit theory of justice can be drawn, led by the concept of "the permanent interests of man as a progressive being".]

Mirowski, P. (2000), *Machine Dreams*, 540 pp. Cambridge:: Cambridge University Press [Mirowski implicitly exposes the presupposition of self-maximizing asset gain by transaction or war as the mechanical first principle of the ruling economic system.]

Nietzsche, Friedrich (1964), *The Complete Works of Nietzsche* (ed. O. Levy). New York:: Russell and Russell. [Includes the *The Genealogy of Morals* and *Beyond Good and Evil* which explain Nietzsche's master idea that "values are constructs of domination", and that moral will is ultimately a "will to power":: with "slave morality" too as a will to power moved by *ressentiment* against the rule of "nature's aristocracy".]

Nozick, R. (1974), *Anarchy, State and Utopia*, 367pp. New York:: Basic Books. [This influential work rejects liberal arguments for equality of rights in favor of the rights of private property to trump any redistribution by taxation or otherwise as unjust.]

Nagel, Thomas (1987), *What Does It All Mean?* 101 pp. New York:: Oxford University Press.[A fresh and intelligent negotiation of basic problems of philosophy, including social justice.]

M.C. Nussbaum and Amartya Sen eds. (1993) *The Quality of Life*, 453 pp. Clarendon:: Oxford University Press. [This is a collection of articles and replies to them by leaders in the field including the editors, G.A. Cohen, Onera O'Oneill, Hilary Putnam, Charles Taylor, and Michael Walzer, on justice and standards of living, none of which grounds in life support systems.]

Nussbaum, M. (1999 ) *Sex and Social Justice*, 476pp. New York:: Oxford University Press.[An Aristotelian liberal and feminist, Nussbaum's attention to "separateness" and "the separate individual" as the ground of understanding social justice nicely explains the standard view.]

Olson, M.(1965) *The Logic of Collective Action:: Public Goods and the Theory of Groups*, 176pp. Cambridge Mass:: Harvard University Press. [Along with Arrow's Paradox, the classical and more comprehensive statement of the problem of collective action based on individual choice functions alone.]

Ostrom, Elinor (1990) *Governing the Commons:: The Evolution of Institutions for Collective Action*, 280 pp. Cambridge Mass:: Harvard University Press. [Recipient of the 2009 Nobel Prize in Economics, Ostrom revealingly confines her study to small-scale commons organized and governed by individuals without government funding, legal enforcement or life-value criterion.]

G. Outka and J.P. Reeder eds. (1993), *Prospectus for a Common Morality*. Princeton:: Princeton University Press, 302 pp. [This is an outstanding collection of original articles by internationally recognized leaders in the field with no common life interests defined by any.]

Pareto, Vilfredo, (1971 [1906]), *Manual of Political Economy*, New York:: A.M. Kelley [This classic of rational choice theory and economic reason is the source of the famous principle of "Pareto optimality/efficiency", based on dyadic asset exchange with no relation to life needs.]

Parfit, D. (1984), *Reasons and Persons*, 543pp. Oxford:: Clarendon Press. [The definitive work of contemporary discourse on persons which is rejected as a sameness through time.]

Perry, R.B. (1969), *Realms of Value:: A Critique of Human Civilization*, 487 pp. Cambridge:: Harvard University Press. [Perry implicitly provides the most comprehensive argument for the general value theory of the market:: briefly, the good = what is desired.]

Plato (1961), *The Collected Dialogues of Plato* (ed. E. Hamilton and H. Cairns), Pantheon Books:: New York. [Includes the classic *The Republic* in which justice is understood as doing that to which one is naturally suited, with Reason as the proper governor of society and the soul.]

Polanyi, Karl (1944/2000), *The Great Transformation*, 315 pp. Boston:: Beacon Press. [This canonical

study lays bare the violent transition from pre-market village society to free market capitalism in which the “natural and social life substance is annihilated”.]

Radhakrishnan, S. and Moore, C. (1957), *Sourcebook in Indian Philosophy*, 683pp. Princeton:: Princeton University Press. [This is a definitive and comprehensive collection of the primary sources of Indian philosophy and “dharma” from pre-historic ages to the 20<sup>th</sup> century.]

Rawls, J. (1967), *A Theory of Justice*. 542pp. Cambridge Mass:: Harvard University Press.[This is the recognized definitive work of the twentieth century in political philosophy and justice, using a contractarian model with a “veil of ignorance” over one’s own faculties and conditions of life as the guarantor of the construction of a just society by individual reason seeking the best for oneself not knowing the position one will be in.]

Reid, G.B.R. (2007), *Biological Emergences:: Evolution by Natural Experiment*, 517pp. Cambridge Mass:: MIT Press.[This work by a biologist explains how the “autocatalyzing” organism is a coordinating system which reduces infinite interactive possibilities to predictable pathways of homeostasis but is sufficiently flexible to allow for emergence of new types of life, “evolution by natural experiment”.]

Rorty, R. (1989), *Contingency, Irony and Solidarity*, 289 pp. New York:: Cambridge University Press. [With his earlier *The Mirror of Nature* (1979), this work is the most prominent text of the anti-foundationalist movement in philosophy, denying any common standard of truth or value].

Rousseau, Jean-Jacques (1984), *Discourse on the Origin of Inequality* (trans. M. Cranston), 182 pp. Harmondsworth, Middlesex:: Penguin Books [Published in 1755 seven years prior to the Social Contract, Rousseau conceives human beings in the natural state before private property, division of labor and vain desires corrupt and alienate them.]

Rousseau, Jean-Jacques (1968), *The Social Contract* (trans. G.D.H. Cole), 100 pp. Harmondsworth, Middlesex:: Penguin Books [Rousseau’s best known but widely misunderstood work featuring the grounding idea of ‘giving the law to oneself’ to resolve the conflict between individual freedom and state law, with citizens choosing “the common interest” to constitute the “general will” of democratic government.]

Russell, Bertrand (1983- ), *Bertrand Russell:: Collected Papers*, 29 vols. London:: Allen and Unwin. [Includes Russell’s prolific corpus of philosophical and public works, including his many irreverent popular essays and books which lucidly expose and rout well-entrenched beliefs and dogmatic assumptions on major social issues from sexual morality to nuclear-arms. He regretted twentieth-century philosophy’s wide abandonment of “understanding the world itself, that grave and important task which philosophy throughout has hitherto pursued”].

Samuelson, Paul and Nordhaus W.D. (2005), *ECONOMICS*, 784 pp. New York:: McGraw-Hill. [The standard global reference text and classic of contemporary economics in which the title assumes equation to economics as such and to justice by implication when the preface invokes the imperative to “spread the gospel of economics anyway we can”.]

Sartre, Jean-Paul (1972), *Critique of Dialectical Reason*. 2 Vols. London:: Verso Books. [Sartre’s major work (after his earlier 1953 classic of existential phenomenology, *Being and Nothingness*), which seeks to synthesize individual existential choice with Marxian dialectical reason.]

Schopenhauer, Arthur (1818/1957), *The World as Will and Representation*, 3 vols. London:: Routledge. [This is Schopenhauer’s definitive work, the classic “pessimistic philosophy” in virtue of its depiction of cosmic life as a round of blind desire, competitive struggle and suffering which leads reason to “denial of the will to live” itself for the quietude of absolute detachment.]

Searle, J.R. (1995), *The Construction of Social Reality*, 238 pp. New York:: Free Press. [Searle argues clearly for the irreducibly symbolic and rule-governed character of objective human reality not possibly explicable by physical particles and fields of force.]

Sen, A (1998), *The Possibility of Social Choice*”, 37pp. Trinity College, Cambridge:: Nobel Lecture [This lecture provides an incomparably rich documentation of the literature on social choice, demonstrating there is no conception of social choice in received social science or philosophy other than as an aggregation of individual choosers.]

Singer, Peter, *Animal Liberation:: Man’s Inhumanity to Animals* (1983). 302 pp. Wellingborough,

Northamptonshire:: Thorsons Press. [The definitive work by the best known advocate of animal rights, Singer deploys utilitarian ethics and the pain-reduction principle to argue against the standardized cruel abuse of domestic animals in factory food production as implicitly unjust.]

Smith, Adam (1776/1966), *An Inquiry into Nature and Causes of the Wealth of Nations*. 2 vols. New York:: A.M. Kelley. [This is the founding work of “the moral science” in which Smith describes a linchpin of capitalist-market justice:: “Every species of animals naturally multiplies in proportion to the means of their subsistence, and no species can ever multiply beyond it. But in civilized society it is only among the inferior ranks of people that the scantiness of subsistence can set limits to the further multiplication of the human species: and it can so in no other way than by destroying a great part of the children”.]

Solomon R.C. and Murphy M.C. (eds), *What is Justice?* Oxford:: Oxford University Press, 350pp. [This is the most comprehensive set of readings on justice available, moving from biblical sources to competing contemporary justice theories.]

Spinoza, Baruch (1985), *The Collected Works of Spinoza* (ed. E. Curley), 7 vols. Princeton:: Princeton University Press. [Spinoza’s most studied work, the *Ethics* is a deductive system modelled on Euclid’s definitions, axioms and theorems in which God or infinite substance is conceived as the rational system of the universe in its thinking and extended modes and infinite attributes which can be better (more adequately) or worse (less adequately) comprehended. His concept of the true “self interest” of the individual as this consciousness opposes contemporary conceptions of self-maximization.]

Taylor, Charles (1989), *Sources of the self:: the making of the modern identity*, 601pp. Cambridge, Mass.: Harvard University Press. [Taylor’s magnum opus, it is classified as falling within the “communitarian” school of justice for its grounding in historically developed social relations and moral character in opposition to abstract liberal atoms maximizing self benefits.]

Thoreau, Henry (1965), *Walden, and other writings*. 732 pp. New York:: Modern Library. [Thoreau’s writings affirm a life of harmonious simplicity and awakens in Nature and explains opposition to war and tax policies by non-violent civil disobedience.]

Vlastos, G. (1962), “Equality and Justice” in (ed. R.B. Brandt), *Social Justice*, (pp. 31-72)Englewood Cliffs, NJ. USA. [A very well developed essay by a scholar of Greek philosophy who considers ideas of justice according to need, worth, merit, work, and agreements.]

Walzer, M. (1983), *Spheres of Justice:: A Defence of Pluralism and Equality*, 380pp. New York:: Basic Books. [This is Walzer’s most famous work, advocating autonomous spheres of goods against monopolistic dominance.]

Weisbrot, M., Baker, D., and Rosnick, D. (2006). “The Scorecard on Development:: 25 Years of Diminishing Progress”, *International Journal of Health Services* 36,2:: 211-234.[Scientific identification of the pattern of degrading human life systems during market-system globalization.]

Whitehead, A.N. (1938), *Modes of Thought*, 172 pp. New York:: Macmillan [Whitehead’s most well known lectures on his “process philosophy” which conceives Nature as “alive”, “feeling”, “purposing” and ever “creative” in energy flows as opposed to “dead” and “inert”].

Wilson E.O. (1984) *Biophilia* (157 pp.) Cambridge Mass.: Harvard University Press. [Eminent entomologist, a pioneer of sociobiology, proposes the “biophilia hypothesis” of an innate “affinity with nature ingrained in our genotype” to explain why humans care for other species.]

Wittgenstein, Ludwig (1968), *Philosophical Investigations*. 260 pp. New York:: Macmillan. [This work leads what philosophers have come to call “the linguistic turn” in which notions of justice disappear into language games.]

Wollheim, R. (1984), *Thread of Life*, 288 pp. Cambridge Mass.: Harvard University Press. [A Freudian philosophical critique of the “thread of life” of an individual in which the roots of moral obligation and values respectively are reduced to persecution and depressive anxiety.]

World Commission of the Environment and Development (1986). *Our Common Future*, New York:: Oxford University Press.[ This famous work endorses “five to ten times” more commodity system “growth” with no life standards of “sustainable development”.]

M.E. Zimmerman, J.B. Callicott, J.Clark, G. Sessions, K. J. Warren eds. (1998). *Environmental*



*Philosophy:: From Animal Rights to Radical Ecology.* 490 pp. Prentice Hall:: London. (The most critically wide-ranging text in the field of philosophy of the environment with articles by such well-known figures as Thomas Berry, Aldo Leopold (the pioneer of the Land Ethic), Arne Ness (definitive account of Deep Ecology by the founder), Carolyn Merchant (defining excerpts form *The Death of Nature*), James O'Connor (leader of socialism and ecology movement), Tom Regan, Peter Singer, Paul Taylor (animal rights), Gary Snyder (bio-regionalism), and the editors (covering such fields as ecofeminism and social ecology).

### **Biographical Sketch**

**John McMurtry** holds his B.A. and M.A. from the University of Toronto, Canada and his Ph.D from the University of London, England, and has been Professor of Philosophy at the University of Guelph for over 25 years and University Professor Emeritus since 2005. He is an elected Fellow of the Royal Society of Canada, and his many articles, chapters, books and interviews have been internationally published and translated.