

Equality and Justice——Based on Dworkin's Theory of Resource Equality

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Abstract— In the contemporary political philosophy, "equality" has increasingly become an inevitable core word. The transition from freedom to equality was made by the American philosopher John Rawls. The symbol of this change is his Theory on Justice, which enables equality to play an important role in the discourse system of contemporary political philosophy. The theory of distributive justice in justice theory has been widely studied by scholars including Dworkin. While Rawls's theory of equality was popular with many, it was also criticized by the left and right, whose shared criticism of the —— ignored the accountability issue. On this basis, De Wokjin criticizes Rawls's theory of equality and constructs a remarkable theory of resource equality. Through the combing of devworkin's content of the theory of resource equality and the exploration of the connotation and characteristics of the theory, it reveals its enlightenment to the contemporary construction practice, mainly including income distribution, educational equity and the protection of ethnic minority rights.

Keywords— Equality and justice; Dworkin; equal resources; distribution justice.

I. INTRODUCTION

As a formal response to Rawls's theory of distributive justice, Dworkin has published papers on the theory of equality of resources since the 1980s, and has published a monograph on the theory, "The virtue of supremacy". In the introduction section, Dworkin mainly introduces the two principles of ethical individualism on resource equality. He believes that the principle of importance equality and the specific responsibility principle are essential for the construction of the resource equality theory. In the theory section, Dworkin first criticizes the theory of welfare equality. The welfare equality theory holds that a distribution scheme is equal if it distributes or transfers resources between people until there is no way to make them more equal in welfare. Dworkin criticizes welfare equality from two aspects of welfare source and welfare concept. In terms of sources, Dworkin argued that one may not be able to make the necessary distinction; conceptually, Dworkin argued that the concept of welfare itself was too vague to provide a basis for any theory of equality. Based on the equality of resources theory, he focused on auction models, jealousy test rules, and virtual insurance markets, and discussed in detail the relationship between luck and insurance.

II. THE CONNOTATION AND CHARACTERISTICS OF THE RESOURCE EQUALITY THEORY

First, whether the universality of the distributive justice in resource equality theory satisfies the requirements of all realistic distribution objects remains unknown. According to the theory of resource equality, it is not difficult to conclude that it emphasizes the importance of individual rights, from the perspective of rights, emphasizing the equal treatment and equal attention of the government, so as to achieve the equal distribution of resources, and it is therefore universal. But the problem is, this is too idealistic, because real people are different. There are differences in nationality, customs, culture and gender, and different distribution needs. The field of distributive justice is diverse, not as a whole, but in the

respective domain of each object, namely, in a particular community. Therefore, equality is not simple, but extremely complex.

Second, reliance on the jealousy test as a fair test of distributive justice may be unreliable. In Dworkin, he did not distinguish between the beliefs of life, which is prone to error. It is not hard to find that the jealousy test standard is more subjective. We know that life beliefs influence individuals' correct assessment of choice opportunity costs, which can lead to a truly equal share of resources. Jealousy test standard and desert island auction design do not fully guarantee the equality of substantial results in resource allocation.

Finally, it is still controversial whether the resource equality theory can be "sensitive to ambition and blunt to endowment". Dworkin thinks a talent can be high, so he has a strong earning power, if he buys this highest level of income insurance, then his situation will be better than not buying this insurance, because he has to do his best effort to make money to pay a huge premium. Thus, Dworkin argues that it is relatively reasonable to purchase low levels of income insurance. But the problem is, when a person buys insurance with the highest income, we cannot judge whether his benefits are big or small, nor can we completely distinguish between talent and ambition. Therefore, whether the theoretical goal of "being sensitive to ambition" is controversial. Whether the resource equality theory can really achieve "blunt endowment", everyone's ability is different, whether the disabled is different, these are the form of ruthless luck, the resource equality theory is also worth controversial.

III. THE THEORETICAL VALUE OF RESOURCE EQUALITY

If DeWoin had great academic success, he must have stood on the shoulders of giants like Rawls. He inherited the fine tradition of Rawls' equality theory and also strongly criticized Rawls' principle of distribution for ignoring personal responsibility. Therefore, he brought the important element of responsibility to his equality theory from a new perspective, and invented a new theory of equality of —— resources and

equality. Many scholars believe that Dworkin's theory of resource equality is great. His theory of equality and justice and his related works have made great contributions to the society, but there are still some shortcomings. Therefore, Dworkin's theory of resource equality makes up for this deficiency and innovates accordingly. Therefore, Devaukin has also made outstanding contributions to the development of equality theory.

First, the theory of resource equality pushes equality to the highest position, making equality the theme of The Times. As we all know, Rawls's famous book, *The Theory of Justice*, has caused a sensation around the world, and the theory of justice and equality has returned to people's vision. After carefully studying Rawls' theory, Dworkin constructed his own theory of resource equality in view of the shortcomings of Rawls's theory of equality. In the resource equality theory, it is refreshing to return to the embrace of equality as an integral part of the equality theory. From the perspective of rights, explore the importance of equality, the importance of equality as the highest virtue. It's not hard to see that equality is foremost from a Democratic perspective. From a collective point of view, according to the principle of equality of importance, the key virtue of a government lies in its equal care and respect for the people under its rule. If not, the government is like an authoritarian government. If the government does not pay equal attention, such as the distribution of wealth, and focus only on the interests of this part of the people, and ignore the interests of the other part of the people, then the lack of virtue will eventually lead to a series of contradictions and conflicts. The goal of resource equality theory is to achieve equality and make the society more harmonious. Therefore, it is not difficult to see that, in Dworkin's view, equality is unshakable and important, which has attracted widespread attention to equality.

Secondly, the theory of resource equality makes life choice more important, which is conducive to social innovation and development. From an individual point of view, according to the principle of specific responsibility, everyone can choose to live the life they want, and assume the ultimate specific responsibility for the choices they make. Thus, resource equality theory elevates selection to an extremely important position, and the meaning of choice for life is extraordinary. This makes people more cautious when making choices in their lives, which helps to improve personal responsibility. Rawls' allocation theory does not focus much on individual wishes or choices. Instead, Dworkin gives individuals a free choice through a concrete interpretation of these two practical paths in the theory of equality of resources, making their theory of equality more humanized. But Dworkin was not completely opposed to the individual and the collective, because once the individual made the choice, he was responsible for it. From the perspective of rights, both on the respect for personal freedom of choice; on the other hand, responsible for their own choices, the two are well unified, complement each other, and also reflect the respect for personal personality. Since the theory of resource equality gives people the freedom of choice, this favors the development of everyone's personality. From their own point of view, make the most conducive to their own development of the choice, let them show themselves, help to

maximize their personal talent, and thus conducive to social innovation and development. Finally, the theory of resource equality helps to clarify the relationship between equality and freedom. The relationship between equality and freedom has been discussed countless times since ancient times. Nozck, for example, had publicly declared him as an admirer of "freedom first". But in Nozck's view, the supremacy of freedom falls to the extreme, because he allows no one to violate liberty in any name, even to change the unequal fact of objective existence.

Rawls also attached great importance to the value of freedom, but unlike the former, Rawls insisted on putting freedom first, but did not ignore the importance of equality. Dworkin also argued that freedom and equality were essential, but, unlike Rawls, he was more focused on the value of equality. From his related works, Dworkin believes that equality and freedom are not the opposite, and cherishing freedom must also cherish equality, and vice versa. According to Dworkin, freedom is not a privilege, he is just a right. So those who put freedom and equality completely against the extremists. Because the relationship between freedom and equality is essentially the relationship between freedom and equality. Thus, equality and freedom are compatible, not antagonistic, and to some extent, freedom is even an integral part of equality. Because freedom can better guarantee people's choices, thus ensuring that people care about government and thus equality. In this sense, we can see more clearly the role of freedom in the issue of equality, a component of equality, and that both coexist in harmony.

IV. CONTEMPORARY ENLIGHTENMENT

At present, China is steadily advancing the all-round construction of socialist modernization construction. The core ideas of Dworkin's theory of equality of resources are the same as some core socialist values. Although Dworkin's theory is representative of Western culture, different cultures can communicate with each other. Some positive aspects of Dworkin's theory of resource equality have important implications for us.

1. Implications for income distribution

Since the implementation of our economic system reform, more and more people realize that the Chinese society is facing the serious problem of distribution justice. Although the income of Chinese residents is relatively high, the income gap between residents is widening year by year, and the polarization between the rich and the poor is becoming more and more serious. Narrowing the gap between the rich and the poor is imminent. As we all know, fairness and efficiency play an important role in handling the principle of distribution in China, and people always coordinate the relationship between fairness and efficiency. Dworkin's theory of equality holds that equality and freedom are compatible, and cherishing freedom must also cherish equality, and freedom is an aspect of equality. Therefore, he believes that freedom and equality will not conflict, fairness and efficiency will not conflict, and the two are internally unified. Before the reform and opening up, due to the implementation of the planned economy, China basically implemented the "unified distribution" system, and the phenomenon of potted rice was serious. After the reform and

opening up, due to the implementation of the market economy and several changes in the distribution theory, there was a great breakthrough. When dealing with the relationship between efficiency and fairness, China has experienced a process from "efficiency considers fairness first" to "efficiency and fairness are equally emphasized", and then to "redistribution is fairer". It is not difficult to find that fairness and efficiency always seem to be in a state of inconsistent tension in the process of adjusting our distribution system. This is because we do not realize that there is an inherent unity between fairness and efficiency. DevWoin's theory of equality gives us good inspiration. Only by correctly understanding the compatibility and unity of fairness and efficiency, overcoming the previous tense understanding of the two, and balancing the two, can we better handle the relationship between the distribution system. To narrow the current serious gap between the rich and the poor, and strive to promote social harmony.

2. Revelation to educational equity

It is often said that education is a century-old plan and is very important. Since China's reform and opening up, China has made great progress in all aspects, especially in the economy. However, we cannot report good or bad news. There are still some problems in the overall education development in China. With the development of urbanization and the relatively free migration of the overall population in China, more and more people migrate from rural to urban areas, and from relatively economically underdeveloped areas in the Midwest to developed areas on the east coast. Combined with environmental and income factors, teacher resources in rural and underdeveloped areas in the central and western regions are seriously lost. Rural education and urban education are obviously unbalanced, and so is regional education. Dworkin's theory of equality of resources seems to provide us with some enlightenment on how to coordinate and solve some problems existing in our education. According to the two principles of equal resources in Devauin, the government is on the other equally concerned and the individual responsible for their choices. Similarly, our government should not pay more attention to cities, villages, developed areas and underdeveloped areas when addressing education issues, but should respect individual educational choices. As far as compulsory education is concerned, governments and educational organs at all levels must treat all compulsory education institutions within their jurisdiction equally, whether between urban and rural areas and between regions, and stop the commercialization of compulsory education. We will incorporate compulsory education into government finance, effectively implement truly free compulsory education, ensure a balance between urban and rural education and regional education, and be responsibility to relevant departments and personnel involved in poor compulsory education. When compulsory education enters the non-compulsory education stage, the individual's choice of education should be more respected. In the obligation stage, more attention to the equality of the government, and in the non-obligation stage, more attention to individual freedom of choice, so that the two can complement each other.

3. Influence on the protection of ethnic minority rights

Importantly, the theory of resource equality suggests paying attention to the rights of minorities. But, if this is understood as the ultimate goal, it falls into the wrong position, because the equality of more people, and even the equality of all human rights, is the ultimate goal. If the distribution of rights is not well handled, the conflict follows, and if one of them is to be chosen, it must be the individuals and the State, for there is a natural conflict between rights and power. Devokin believes that individual right is a natural right and a moral right. Individuals have the right to oppose states that exist before the legislation. From the perspective of individual rights, equality is the most important and important. The state's attitude towards individuals should be of equal respect and equal concern. There are two levels: first, equal treatment for the state, and then equal treatment for the individual. It is generally believed that freedom and equality are opposites and cannot be unified. In contrast, Dvorkin argued that equality and freedom do not conflict with each other. To cherish freedom, we must also cherish equality and raise the status of equality to a certain level. In a sense, equality is a virtue and a right. Devokin believes that rights are extremely important. Because it's what most people make to the minority. A government should take power seriously, and if not, it would be foolish to hope that it takes the law seriously. On this basis, it is not difficult to find that the rights of the minority stand out. At present, China is entering a social transition period, facing a series of difficulties, there are still a few people are not optimistic about the situation, the rights have not been fully guaranteed. Therefore, we can be inspired by the concept of rights equality in Devin resource equality theory. For example, in view of the problem that some minority rights caused by different regions and industries of individual income tax in China are not reasonably protected, state organs should not be summarized for different industries and other objective factors, such as different regions. Only in this way can we change the reality of equal rights, build a harmonious society, and promote the smooth progress of socialist modernization.

V. SUMMARY

Rawls and others have discussed it accordingly in the historical river of human pursuit for equality and distributive justice, but Dvorkin is not inferior or even more wonderful. He gives a detailed analysis of Rawls' theory of distributive justice and points out its shortcomings. On this basis, Dworkin creatively constructed a unique theory of resource equality. Devokin argues that whether a government is legal depends on whether it cares for and respects for the people equally and whether it is legal, which is the starting point of resource equality theory. To explain the specific principle of responsibility from the individual perspective, to explain the principle of equal importance from the collective perspective, and to incorporate responsibility innovatively into the theory. To achieve this theoretical goal, Dworkin should first assign him to conceive of the Desert Island auction, should redistribute him, create a virtual insurance market, and do both in full market conditions. Devin promoted the development of equality theory and took equality as the theme of the era. At the

same time, the theory also provides some enlightenment for China's income distribution, education equity, the protection of ethnic minority rights and other issues. Of course, the theory also has shortcomings, we should seek the truth from the facts, divided into two. Reasonable, we learn from it; scum, we eliminate. Only in this way can we have a deeper understanding of the theory, have more theoretical and practical enlightenment, and better promote the process of the socialist modernization in China.

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