


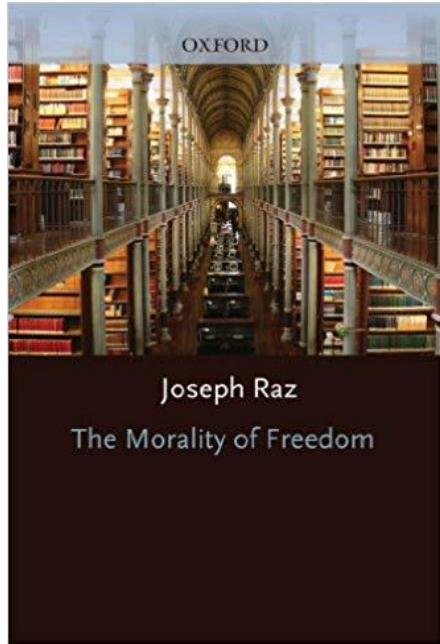
Joseph Raz, *The Morality of Freedom* (Oxford: Clarendon Press, 1986), 431 pp.

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Book Review

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Joseph Raz (1939-) has made important contributions to contemporary philosophical literature by making important works in the philosophy of law, morality and politics. He has many works in these fields. However, *The Morality of Freedom* is a systematic collection of all these works. Although it has data from Raz's earlier works, we can say that it is the systematic representative work of Raz's thoughts about politics, morality and law. Because of this, *The Morality of Freedom* is one of the important works that contributed to the politics and moral philosophy in the last century. Raz is approaching the discussions that have emerged in recent years especially among liberals and communitarians from a different dimension. He shows his conciliatory contributions to the debate in this book.



Gürkan Özturan translated the book into Turkish in 2016 and published by Sakarya Üniversitesi Kültür Yayınları, titled *Özgürlük Ahlakı*. Nevertheless, we will follow the original version of it in this work. The original version of it was published in 1986 by Clarendon Press, Oxford. It includes five main chapters and fifteen subchapters. Raz uses the first subchapter like an introduction or preparation chapter to the main chapters. Because of this, he focuses on the main concepts of political freedom and problems or deficiencies about them.

After this short preparation part, Raz deals with the issue of authority, which is highly discussed in the philosophy of law. In this chapter, the main concepts that Raz emphasizes are the legitimacy of authority and the authority of states. The main purpose of Raz's views on authority, which is also very effective in the philosophy of law, is to provide a legitimate basis for the relationship between individual and society (state). In this regard, he mentions dependence, normal justification, and preemptive theses.

The reason why Raz especially emphasizes the legitimacy of authority is that he believes that the state must have legitimate authority in order to offer an autonomous life to the individual. Thus, Raz wants to provide a moral basis for political theories. The reason why Raz started the book with the subject of authority is to explain the first connection of the issues of perfectionism and pluralism that he will later defend.

The second main chapter is about perfectionism. The term perfectionism is a very important concept in political, moral and legal philosophy to determine the relationship of the individual with authority or with society. Perfectionist theory advocates that the state, society or authority should support the individual in order to achieve his goals. According to this thought, the state must ensure conditions for individuals' aims. This idea is generally supported by communitarians. On the other hand, the anti-perfectionism adopted by the liberals does not require the support of the individual by the state or society and they support a

neutral state model. Although some liberals accept him as an anti-perfectionist, Raz approaches this from a different angle, positioning himself somewhere between communitarians and liberals. He reinterprets autonomy, one of the important concepts of liberalism, from a perfectionist perspective. According to him, autonomy is a helpful concept for states to increase morally valuable opportunities and to reduce the worthless ones.

In Raz's thought, one should aim a valuable life and the state should prepare the environment to realize these goals. Although liberals with this interpretation call him communitarian, Raz does not confirm this. In fact, his main aim is to create an autonomy-centered political philosophy, thus increasing good living options even in non-liberal societies. In this section, Raz also explains in detail why he adopted a perfectionist approach. He also criticizes anti-perfectionists that they misunderstand perfectionism at some point. The first is that liberals believe that perfectionism imposes the lifestyle of a particular group on others. Another misunderstanding is that liberals believe that perfectionism is not compatible with moral pluralism.

In the third chapter, Raz deals with freedom, individualistic freedom and rights. The issue that Raz discusses within the framework of these headings is whether political rights and freedom can be justified through fundamental rights or not. In addition, Raz explains in his opposition to rights-based approaches. Another important issue is the principle of this chapter. According to Raz, the principles of equality fail to direct people. Therefore, these principles do not exactly reflect political morality. Since Raz interprets autonomy from a perfectionist perspective, he also advocates a conception of freedom that includes both negative and positive freedom. While Raz advocates negative freedom to preserve the autonomy of the individual, he also needs positive freedom to provide the conditions necessary for the individual to achieve the goals he has set for a good life.

The fourth chapter is about value theory. This theory is a very important subject for both liberals and communitarians.

This chapter includes important subjects about value theory, like consequentialism, personal well-being and incommensurability. The issue discussed here is about ignoring situations where consequentialist theories, such as utilitarianism, do not satisfy people equally. In order to make a better explanation about this situation, Raz introduces some of the characteristics and types of consequentialism. Like, Strict Consequentialism, Comparability, Agent-Neutrality, Maximization, Transparency, Negative Responsibility I, Negative Responsibility II. Raz does not accept or reject all such types and features wholesale. However, it draws attention to the issue in order for the resultant theories to be aware of these differences. However, he especially criticizes strict consequentialism about its being only result oriented.

Personal well-being is one of the main subjects of Raz's political philosophy. Because according to him the goal of morality is ensuring personal well-being. Personal well-being is representative of whether one's life is good or not for him. Also according to him, happiness or personal well-being is possible only if one can realize the goals set for him. For this reason personal well-being is important both for morally and politically. Raz, therefore, believes that the good aims of the believers should support.

The third subject of this chapter is incommensurability. Raz defines incommensurability as the inability to choose between two valued options. This can be because of a variety of reasons and choices. Raz emphasizes the importance of social structure in this regard. Most values are based on social practices in accordance with his social dependence theory. In addition, social practices can be different according to societies. For this reason, they cannot commensurability. Raz supports this notion with the pluralism of value and argues that multiple values and good lifestyles can coexist without comparison.

The last chapter of the book consists of Raz's important thoughts about moral and political philosophy. The main themes of this chapter are freedom, autonomy and pluralism. Among

Raz's moral thoughts, autonomy is not just supporting good aims or being free from coercion. It includes both of them. The autonomous person creates his own life and follows the goals he chooses for his own good. The task of authority and society is to provide sufficient options and independence for this. Independence is only possible with the elimination of all pressures and manipulations. In addition to this, Raz supports autonomy by advocating value pluralism. He considers values as incommensurable and recognizes that more than one choice of good living can coexist. These different choices can coexist with toleration.

The main theory of the book can summarize that "The Morality of Freedom is a perfectionist and pluralist defense of autonomy." With this theory, Raz argues that individuals can have personal well-being by realizing their good life goals. Thus, happiness, which is the aim of politics and morality, will be caught.

